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42.

Reverend Mr. Brightmans Iudgement or Prophecies what shall befall *Germany*, *Scotland*, *Holland*, and the Churches adhering to them.

Likewise what shall befall *England*, and the Hierarchy therein.

Collected out of his Exposition on the Revelations, Printed above 40. yeares since. Wonderfull to see how they are fulfilled, and in fulfilling, fore-seeing and fore-telling what our eies have seen, and may see, both in the past, present and future State of our times:

Declaring that the Reformation began in Queene *Elizabeths* dayes, is not sufficient for us under greater light.

Finishing the worke if we now with-stand as heretofore, we are to expect God hath a sad controversie with the Land.

This faithfull Watchman or our English Prophet (as he is cal'd) was persecuted and banished by the Bishops, and this Commentary condemned by them to the fire; which they could not effect in Queene Elizabeths *raigne, till King* James.

Collected for the good of those who want time to peruse, or coyne to purchase so large a Volume.

Divers materiall things added.

Printed in the Yeare, 1643.

Learned

Mr. *Brightman* in his Book of the expoſition on the *Revelations*, ſeriouſly conſidering and reſolving himſelfe, that the 7 Epiſtles S. *John* wrote to the 7 Churches in *Aſia*, were alſo written and directed to the 7 ſucceeding Churches among the *Gentiles*, of which thoſe 7 were a type or counterpane (omitting for brevity what he ſaith, concerning the other 4 Churches) we preſent you with a brief of what he more immediately applies to our ſelves.

In his Epiſtle and in chap 3. ver. 10.

In generall, he ſaith, that there was a terrible ſtorm to be expected, and it would be ſuch an horrible tempeſt, that it would terribly ſhake the Chriſtian Churches.

Chap. 3. ver. 9.

Firſt, for *Germany*, there was the bitterest ſcourge for it that ever had fallen upon it, and that it was to come ſhortly: *Germany* ſhould be like a houſe that is rob'd by furious, mad and cruell ſpoylers, that would have no mercy of neither Sex nor Age; and the comming thereof ſhould be ſuddain and unexpected, like a thiefe in the night. which we may ſee he truly fore-told, it being fulfilled in our years, and the inhabitants thereof having found it by ſad experience; let *England* take warning, conſidering what he ſaid, was the cauſe that would bring all this miſery; becauſe, ſaith he, they took no care for a full and through *Reformation*; therfore by the juſt judgment of God, they ſhould looſe their Citizens and Inhabitants; and they with other Churches ſhould come to nothing, and ſhortly it would appeare the cals *Germany* by the name of *Sardis*.

Chap 3. v. 10 v. 12.

Secondly, for *Scotland* and *Holland*, and the other Churches adhering to them; (typified by godly *Philadelphia*) he ſaith, that they ſhall ſhut and none ſhall open, and they ſhall open and none ſhall ſhut: A Virgin Church, chaſt, not ſo defiled with *Romes* ſuperſtitions as others; and ſpeaks of a *Covenant* and *Society* they ſhould be joyn'd in, and bids them not to be perplexed nor diſcouraged at what the world ſpitefully prateth of them, as if he had heard men in our times call them *Traitors*, *Rebels*, *Seditions*, and bids them not to regard the ſcoffs of the wicked, who will diſpiſe them, becauſe they are godly, little, lowly and weak inviſible power, in compariſon of their enemies; For, ſaith he, no enemy ſhall be able to prevaile againſt them, and they ſhall ſet up a token of victory ſhortly; and every one ſhall be compelled to ſay, that they are dearly beloved of God: they ſhall be ſeen to proſper ſo exceedingly, and ſo marvellouſly promoted and advanced, beyond all mens expectation: and when that ſtorme and horrible tempeſt ſhal come upon the *Chriſtian Churches*, theſe Churches ſhall ſtand faſt like a pillar, and be preſerved from waſting; when

Chap 3. ver 7. &c.

Chap. 3. ver. 7, 8, 9.

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the other Churches which did not take care for a full Reformation, as they did, shall by the just judgement of God, come, as it were, to nothing; there shall be, saith he, such a miserable hurly burly of all things, that there should scarce be the forme of a Church perceived, but only with holy *Philadelphia*. Though their enemies whet their blasphemous tongues against heaven and God himself, they shall not carry it away scotfree, let them clatter as much as they will; no endeavours of their adversaries shall be wanting by slandring, railing, and all despitefull wrongs to bolt up this doore; others shall with force and armes strive to stop it up, as if they would breake this Church all to peeces; but Christ will faithfully performe his word to them, if they keepe covenant with him, and their enemies shall lose all their toil and sweat, and get nothing but shame & reproach: the praise of this Churches courage shall be so much the greater, because being but little, & her adversaries so potent, she yeelds not, nor stoops not for all their proud threats, nor forsakes the truth, as terrified with the vaine fears of men. And their enemies should boast & flourish, as if they alone were the people of God, creaking and cracking of nothing so much as the good of the Church: but they do but deceive themselves and the world with glozing and goodly words, when they reject Christs government, and stick to the abrogated Ceremonies of the Law and of *Rome*, and thrusting a worship on Christ he hath not appointed, whereby they make themselves the Synagogue of Satan, and not a Congregation of Saints; notable and famous at last shall the triumph of the Church be over Papists and Popery; hitherto they have fought against them with quils and inke, but the time shall come ere long, when they shall quite be rooted out with weapons, and that with the helpe of this Church: and let the experiences of this Church stablish their minds against all future fears. And for her reward she shal remain to see the restoring of the new Church, wherein the new *Jerusalem* shal come down from heaven, and be joyned with it in covenant and society, and enjoy the same felicity, then men shall acknowledge that her *Reformation* was right, and not a device of mens brains, as contentious babblers now affirm; when they shall see the same ordinances to flourish in the new *Jerusalem*, then Christ shall arise with triumph, and deface his enemies, and give triumph to his Spouse. Here therefore, ô holy *Philadelphia*, thou art little and lowly, but God shall exalt thee, regard not the scoffes of the wicked, who shall by this means pull woefull plagues upon themselves, but they shal bring thee a Crown of glory, and the end of thy welfare is comming shortly.

3. For *England*, whose counterpane he takes to be *Laodicea*, tear-

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ning it, *lukewarme*, vain-glorious Laodicea, concerning it, he saith he that gathereth the teares of his children into his bottle, knoweth rightwell, that I could never with dry eies take a survey of this *Laodiceas* lamentable condition, but I powred out tears and sighs from the bottom of my heart, when I beheld Christs loathing of us, and were it not that out of duty, as a watchman, I dare not betray the salvation of this Church, by not giving warning, I would have held my peace; but my hope is that those which love the truth will hearken and accept, and think, as the truth is, I envy no mans person, honor or greatnes: Yet when I perceived, that these 7 Churches were propounded for a type of all the Churches among the *Gentiles*, and withall, saw the order, time and marvellous agreeing of all things together, I durst not perfidiously bury the truth in silence.

Chap. 3. verse 15. In that Christ saith of this Church, *I know thy workes, that thou art neither hot nor cold*; he observeth, that Christ maketh mention of no one good thing that it hath, the worst of all the 7 (although there were many faithfull in it) yet not any so past hope in regard of the outward form and government; which comes to passe not so much through its own default, as by meanes of the faulty government of the *Angels*, who have so ordered and governed it, that it was tempered & blended together of strange contraries, a *Hoch-pot*, not so cold that we would be *all Romish*, and cleaving to Idolatry and superstition altogether; nor yet so hot that we pursue and admit of a through *Reformation*: abstaining from grosser sins, well given in Religion, and will serve God so farre as they may keep the estimation of prudent men moderate in religion, just *Statists* or *Protestants* of State, which are known commonly to be *luke-warme* professors. This mediocrity, saith he, is worst of all, which indeed is honoured of the world, because it hath a certain shew of moderation and peaceablenesse: but Christ preferreth a blind *Papist*, or no Religion at all before this *hoch pot lukewarmnesse*. And also whose outward government, and regiment in the Church, is for the most part *Antichristian* and *Romish*, tempering pure doctrine and *Romish* regiment together, broaching again monstrous opinions heretofore hissed out; and through this government they have so fil'd the Church with such a corrupt Clergie like themselves, to serve their own turn, ignorant drones, profane Priests, Sir *John Lack-latines* to say prayers, being so corrupt in their admissions to Church-livings, that any stark foole or arrant knave, may fulfill their conditions for admittance, whereby they have fil'd and pestred the Church and Ministery with abundance of this kind of vermin and vile varlets. And though they love riches and honor so dearly, that they content themselves with the losse of a full Reformation;

mation, yet shall they not seem to prefer any thing before the truth and good of the Church; they do with swelling words blazon the happines of this Church thus governed as it is: therfore the holy Ghost brings in this Angel boasting himselfe in vaine-glory, *I am rich, &c. Pastors* of other Churches are poore and of no preferment, but our *Bishops* have Lordly titles and revenews, the Peeres of the Realm, equall to the greatest Earles in wealth, attendance, pallaces, statelinesse: and all worldly pompe: so also the next rankes, *Deanes, Arch-deacons, Prebends, &c.* How mighty, massy and pursy are they growne with wealth and hoast the roof; doth not this amplifie the honour of our Church? to have our brave silken Ministers, to glister and jet through the Streets with troops like Noblemen, so by this meanes to drive away contempt from the Ministery, no saith he, this hath brought it and this miserable *lukewarmnesse*; what doe you tell them of the Primitive times, as if they were children still in blankets and swadling bands? the Church is now growne up to peace and riches, then it was poore and in persecution, their rules then not fit for us now; but he demonstrates, that such kind of dignities beseems not the Ministers of the Gospell. *Thou art therfore for all this a beggarly wretch, ô thou English Angell*, and Christ shall take a great pleasure in casting away and spewing out this Angell, and his punishment shall be very dreadful: the land of *Canaan* once spewed out the inhabitants, and they were utterly over-thrown: and shall their punishment be lesse or lighter whom Christ shall vomit out.

Therefore from these words, *I would thou wert either cold or hot*, saith he, I would thou wert either all *Romish*, or admit of a through *Reformation*: blaming those *Angels* onely, and those that cleave to them, Priests and Laity; who being bewitched with ambition and covetousnesse, do scornfully reject this holy *Reformation*, not enduring the remedy, but accounting that worse then the disease; this Churches disease therefore is more desperate.

Therefore he saith in plaine tearmes, that the Bishops which he calls no better then *Lord-beggars*, because their riches and honours (for the most part) they get by fawning, flattering, bribing,; being ambitious to get under great men, and so creepe into the Court for preferment. But (saith he) both they and their whole lukewarme Hierarchy, shall quite be overthrowne, and never recover their dignity againe: and at their overthrow, they shall endanger the people, by reason of their consenting to them: Yet the people shall escape overthrowing, but it is to be feared the people shall feele some adversity; but God will not suffer the Hierarchy to escape; for they seeking honours and riches, and not those things which are Christs Chap. 3. verse 14.

shall have reproachful judgements; few or none shall sigh or sob for them, but they and their Priests shall be vile before the people, and men shall read the reports concerning them with delight: and they shall be cast out and spewed up as vomit out of a corrupted stomack, that no man will be willing to take up againe, from these words, *Therefore because thou art lukewarme, and neither hot nor cold: It shall come to passe that I will spew thee out of my mouth. For thou saist, I am rich and encreased with goods, and have need of nothing, and knowest not how thou art wretched and miserable, and poor, and blind, and naked.* Therfore, saith he, purge out thy *Romish* leven, dote not on thy riches and honours, but mind his things and honour, who for thy sake became poor and contemptible; set up faithfull Ministers in every Congregation, repent thee of the injury done to thy faithfull watchmen, casting them into prison and out of their livings, who have reproved thy superstition, and contended for this Reformation. We have need of zeale, Princes, Peers, Angels, People earnestly to bend our selves with all our power to turne away this evill that hangeth over our heads, by seeking a full Reformation: for as yet we hang by *Geometry*, as it were between heaven and hell, the steame of the *Romish* foggy lake doth deadly annoy us: let us therefore, saith he, mark what hath been said, and not like dogs, gnash and gnaw our teeth at the stone that is cast at us, but tremble at the dreadfull hand that cast it, and hearken to these wholesome warnings with all speed.

Chap. 3. v. 16, 17.

The whole State of this Church of *Laodicea* is worthy of serious consideration, as M. *Brightman* applies it to *England*, in this and divers Chapters, for he speaks of our times, as if he were now living. And further he saith in his Epistle, and elswhere in his Commentary, that many are the miseries the Christian Churches must suffer, for there will be a long and dolefull Tragedy, which will overthrow with scourges, slaughters, death and ruine, and that the Sword of the Lord shall be made drunk in their bloud, except they receive warning and amend. But yet, sayth he, Be of good comfort *Germany*, *France* and *Brittany*, and all you Christian Churches, this is the last Act: For after this Theater and long Tragedy is past, there will succeed in the room therof happy daies, with abundance of peace and all good things. And it is his judgement (if I may not say his Prophesie) comparing one Scripture with another, & times with times, That before the year 1650, that the *Jewes* shall be called, the *whore* of *Romes* nose shall be slit, and she stript of all her glorious garments & attire, her power and sinews cut, and the *Pope* himself shall run out of *Rome* into *Avignon*, or in *Bononia*, or therabout, one of his own Cities, and the City of *Rome*, shall be burnt with fire.

Chap. 19. ver. 4.

In his Ep.

And

And that the King of *Spaine* and the King of *Ptolony*, and some other Kings shall bewail her, and would fain helpe her, but dare not, because they shall be afraid of their own safety, lest they be devoured or scorched with the same fire. Chap. 19. ver. 19.

And further, he saith, that the Emperor of *Germany* shall destroy *Rome*, if he set to the work, it being most proper for him; but if he did not, some other shortly will have the praise of that victory: therefore, saith he, you godly Princes take the matter in hand, and set to this worke, it shall not be a thing of so great trouble as you think for: fear not the huge armies that will come to helpe her, if you think the *Spaniard* or the *Frenchman*, or any other king, wil raise mighty forces against you to defend her, as being *Romes* friends, these are altogether vain fears, scarecrows, goblins, bug-bears for simple people, for her friends shall stand afar off with waiting, testifying their love, sighing & sobbing, but taking no pains, nor striking a stroke to deliver their *Whore*, being now an old withered harlot, but crying, *Alas, alas that great City*. And again he further saith; and you the rest of the Christian Princes, you need do nothing, only be valiant and of a good courage in dispatching your work for the Lord, and matters shall prosper as happily as you desire, & understand at length by what way you may procure to your selves honour and tranquility, so quietnes and joy to the whole Christian world: therefore draw your swords against *Rome*, for you shall prevail. And saith he, within 45. years after *Rome* is destroied, the *Pope* once more gathering all his friends together to try his last chance, shall then be utterly overthrown, being about the year 1686. which will be the longest time he can continue. But *Rome* being destroied, and the *Jewes* cal'd, there will be then to the end, a most happy tranquility, and things very great indeed, and to be admired; the joy will be so much that it will be strange and unexpected; for in the place of former troubles, there will be perpetuall peace, and then Kings and Queens will be nursing fathers and nursing mothers unto the Christian Churches.

Chap. 18. ver. 10. Chap. 17. ver. 24. Chap. 17. ver. 16. Chap. 18. ver. 10. 11. Chap. 10. ver. 19. Chap. 13. verse 5. In his Ep. Chap. 20. verse 24.

Then the great *Turke* shall be 40. years on the decaying hand, and lose many Countries, but in the yeare 1696. he also shall be utterly overthrown: and then Christ shall raigne with his Ordinances chiefe in the world. They that please to examine these quotations in the margent, by M. *Brightmans* booke on the Revelations, which he wrote above 40. years ago, they shall finde the composer hereof hath endeavoured as near as he could to render the Author in his owne words, including much in so little room.

Chap. 9. verse 15.

Yet not to forget that he saith further of *England* and *Ireland*: although Christ be angry with us, by reason we are so far from a perfect

Chap. 11. verse 16.

fect Reformation; and they which labour to bring in the *Popish* ceremonies hated of God, do endanger the over-throw of our Kingdom; yet he saith, Christ hath begun his Kingdom (at that time he wrote) which was in the daies of blessed Q. *Elizabeth*, who happily begun and proceeded in the work of *Reformation*, according to the time and those daies she lived in, the finishing wherof will be required of this generation, otherwise expect God hath a sad controversie with this Land, but Christ hath begun his Kingdom both in *England* and *Ireland*, to reigne evermore; and the enemies shall endeavour many enterprises, yet they shall vanish like smoake, and they shall never prevaile to overthrow Christ his Kingdom begun here: for there will never want Christian Princes to maintaine his Truth begun, which he saith begun from the yeare 1558. For the seventh *Angell* blew his Trumpet for this time, and saith he would raigne evermore. He further saith, that ere long before the yeare 1650. the fourth *Angell* shall powre out his violl upon the Sun, which Sun, he interprets the holy Scriptures, which illustrate the minds of men, as the beams of the Sun do the eyes of the body. This violl being powred on them, shal give them greater force and edge, more vehemently to scorch the man of sin: so that he shall gash and rage against this Sun, which hath so discovered his ugly hiew to the world: and it shall not only burn and vex him and those of his household, but also hypocrites and all others who are not endewed with true godlinesse; That they shall even boile with envy and strife, and all bitternesse of mind, like the men of *Arias* which curse the Sun, because it parcheth them with too much heat.

Chap. 11. verse 15.

Chap. 16. verse 8, 9.

And lastly, he saith (for the better understanding of what he means) that the City of *Rome* is not limited to that City, but extends as far as the *Pope* hath any dominion: So that the City of *Rome* is in destroying, if any of her dominions be in destroying, as he interprets the Holy Ghosts meaning; but the *Pope* is to be quite and fully overthrown at the yeare 1686, Therefore by computation *Rome* must be in destroying at 1641. in some of his dominions.

Chap. 11. verse 8.

So I conclude this brief Relation (of what M. *Brightman* largely insists upon, shewing his grounds in his Book, why he affirmes these things) with Christ counsell to this Church of *Laodicea*.

Chap. 19. verse 19.

I counsell thee to buy of me gold tryed in the fire, that thou maist be rich, and white raiment that thou maiest be clothed, and that the shame of thy nakednesse doe not appeare, and anoynt thine eyes with eye-salve, that thou mayest see.

FINIS.